THE ABOLISHING OF THE BOOKE OF COMMON PRAYER,

HARVARD UNIVERSITY LIBRARY

By Reason of above fifty grosse CORRVPTIONS in it,

As also for that it commands the use of such Ceremonies in the WORSHIP OF GOD (namely *Surplice, Crosse,* and *Kneeling*) which man hath devised, and which are notoriously knowne to have beene of old, and still to be abused to Superstition and Idolatry, and are of no necessary use in the CHVRCH.

Being the Substance of a Booke which the *Ministers* of *Lincoln* Diocesse delivered to King IAMES, the First of *December*, 1605.

Well worthy of the serious consideration of the High COVRT of PARLIAMENT.

Reprinted, and are to be sold by SAMVEL SATTERTHVVAITE in *Warwicke Lane*, 1641.

T. Nov. 1641.

1878, Sept. 2.
Minot fund.

HARVARD COLLEGE LIBRARY

THE ABOLISHING OF THE BOOKE OF COMMON PRAYER.

WITH Exceptions againſt Subſcribing to it.

EXCEPTION I.

FIRST,

IN that by the Order it appoints for the reading of the holy Scriptures, the greateſt part of Canonicall Scripture is never to be read to the Congregation.

Contrary to the practiſe of the Church of the Jewes before Chriſt, and of the Primitive Church in the Age next ſucceeding after Chriſt, and his Apoſtles, and of all the beſt Reformed Churches at this day; in none of all which, any part of the Canonicall Scripture was ever commanded to be left out in publike Reading.

And contrary to the Opinion of Biſhop *Jewell*, who affirmeth that to limit and diet the people what they ought to reade, and what they ought to leave, was ſometimes the Superſtitious diſcretion of the *Rabbins*; herein, ſaith he, wee may ſay, as *Hilary* ſaith, *Reply art.* 15. *Diviſ.* 16. *pag.* 543.

the Sonne of God hath revealed to us no such thing.

2. And that by the Order it appoints many of the first Lessons are to be taken out of the Apocryphall Books and that under the name of the holy Scripture of the old Testament, without any note of difference from the Canonicall, and Commands the Story of *Susanna* to be read under the name of *Dan.*13. In which Story the Jewes in Babylon are said to have had Judges of their own, and power to put offenders to death, and *Daniel* is said to have beene a young childe when hee executed judgement upon the two false witnesses; and this is said to have beene done immediatly before the reigne of *Cyrus*, and to have bin the meanes whereby *Daniel* grew famous: all which doe evidently shew this Story to be fabulous and untrue, as is observed by *Iunius Lubbertus*, Dr. *Fulke*, Dr. *Whitakers*, Dr. *Willet*, and others.

In like manner also sundry of the other Apocryphall Chapters that are thus apointed to be read, doe containe manifest errours and corruptions, as are observed by the foresaid Authors.

3. In that the Booke of *Common Prayer* appointeth such a Translation of the *Psalmes* to be reade in the Churches as leaveth out of the Text sundry words and sentences which were given by Divine inspiration for the profit of the whole Church, as the titles of the *Psalmes*, and these words *Higaion*, and *Selah*, and *Praise*; yet the Lord is omitted at least seventeene times, which is contrary to the word of God, who hath expresly forbidden to take ought from his Word, and, said he, will take their part out of the Booke of Life that shall presume to doe it.

Deut. 4. 2.
Rev. 22. 19.

4. In that the *Booke of Common Prayer* misapplyeth sundry places of Scripture, and that to the countenancing of some points of unsound Doctrine; as for example, to instance in one for many, that in *Rev.*14.15. is applied to those children whom *Herod* murdered, which is also made more plaine by the Collect which calleth them the witnesses of God, which confessed and shewed forth his praise.

EXCEPTION II.

In that the *Booke of Common Prayer* commands the use of such Ceremonies in the worship of God, as man hath devised, and which are notoriously knowne to have beene of old, and still to be abused to Idolatry and Superstition, and as are of no necessary use in the Church.

And as this might be made manifest by Arguments drawne from holy Scriptures, so also is it confirmed by the judgement of the godly learned of all Churches and ages, to wit, that Christians

ſtians are bound to caſt off the Ceremonies and Religious Cuſtomes of Pagans, Jewes, Idolators, and Hereticks, and are carefully to ſhun all conformitie with them therein; as we might inſtance in the teſtimonies of ancient Fathers, and Counſells; but we will onely produce the judgements of moderne Writers.

1. It was the judgement of the Church of *Scotland*, as appeareth in a Letter written from a generall Aſſemblie held at *Edenbrough* 1566. unto the Biſhops of *England*, in which, beſides many other ſentences to this purpoſe, thus he writ; If Surplice, Corner-cap, and Tippet have beene badges of Idolaters, in the very act of Idolatry, what have the prayers of Chriſtian liberty, and the open rebukers of Superſtition to doe with the dregges of the *Romiſh* beaſt, and more plainely in the generall confeſſion of their faith, whereunto King *James*, with other of the chiefe States of that Kingdome, did ſolemnly ſweare and ſubſcribe, where wee finde theſe words, *Wee deteſt all the Ceremonies and falſe Doctrine of the Roman Antichriſt, added to the Miniſtration of the true* Sacraments, *wee deteſt all his vaine Allegories, Rites, Signes, and Traditions brought into the Church without the Word of God.* Printed at *London* by *Thomas Man*, 1603.

Oecolampadius writing to a Miniſter of the Church of *Scaphuſium*, requireth him utterly to caſt off all the *Ceremonies of the Papiſts in the celebration of the Lords Supper*, which cannot (ſaith he) be continued, but they will nouriſh the Superſtition and impiety whereunto they ſerved of old. 1. *Lib. Epiſt. pag.* 129.

Calvin in one of his Epiſtles having ſpoken of ſome moderation that is to be uſed in reforming and remedying abuſes in the Church, yet, ſaith he, I doe no leſſe conſtantly affirme that great heed is to be taken, leſt under this pretence any thing be tollerated, in the Church which came either from Sathan or from Antichriſt. *Epiſt.* 87. *pag.* 167.

Muſculus writeth thus, It is not fit that thoſe things, which are rather Superſtitious than Religious, or have ſo much as a ſhew of Superſtition, ſhould be received in the Church, God forbid that I ſhould maintaine any Tradition Rites or Worſhips which are Popiſh, which either of their owne nature, or by abuſe doe ſerve unto Popiſh impiety. *Loricom. p.* 421.

Peter Martyr ſaith, that Order ought to be kept in Adminiſtration of the Sacraments, which is moſt ſincere, and differeth moſt from the toyes and Ceremonies of the Papiſts, and commeth neareſt unto that puritie, wherein Chriſt and his Apoſtles did firſt adminſter it. *In an Epiſt. to the Miniſters of Poland.*

Of the ſame judgement was *Beza*, *Bucer*, and many others beſides.

sides of the most famous Divines of other Nations, which for brevity sake I will not so much as name.

Injunct. 23. Our late Queenes injunctions, require that all Monuments of Idolatry and Superstition, be so utterly extinguished and destroyed, that there may remaine no memory of them, either in our Churches or houses.

Confuta. of the man of Chester. Bishop *Jewell* speaking to the Papists of their Ceremonies, saith, You have so misused these things, or rather so defiled and bewrayed them with your Superstitions, that we can no longer continue them without clogge of conscience.

Bishop *Pilkinton* misliked that we were so like the Papists in marriage and many other things.

In Epist. Dedica. vit. Iewell, Dr. *Humphry* professeth plainely, both his desire and hope of the utter abolishing of the Ceremonies, and of all Monuments of Popish Superstition that yet remaine in our Church.

We abhorre, saith Dr. *Fulke*, whatsoever hath but a shew of Popery, we might also produce the judgements of Dr. *Andrewes*, Mr. *Greenham*, and others of our *English* Moderne Divines for the proofe of this point in generall. But it will better appeare if we shall consider these three Ceremonies in question severally.

Missal. Rom. 3. part. 1. pag. 100. 1. The Surplice is notoriously knowne to be by the Papists abused to Superstition and Idolatry, for the Bishop when hee halloweth any of them, he useth to pray thus, that the Priest wearing this holy Vesture, may deserve to be shielded and defended, from all assaults and temptations of wicked spirits.

And this garment is injoyned to all that are admitted to the very lowest degree of their Clergie, which they call *primam tonsuram*, and this was it which first brought in that custome into the Universities, that every Student should at certaine times weare the Surplice in *Divine Service*, because they did in their matriculation receive this *Primam tonsuram*, and first entrance into the Clergie.

Neither is the Surplice, onely a badge and ornament of their Priesthood, but the use of it is also injoyned in their Idolatrous Masse. For all Priests that are at Masse must needs have their Surplice on, and indeede some Priests cannot say Masse without it, yea they glory in it, as a garment peculiar to their Religion. And therefore have the most learned and Judicious of our Divines judged the Surplice to be a Popish Massing garment, and by this Reason they have condemned the use of it in those Churches that professe the Gospell, as namely *Peter Martyr*, *Bullenger*, *Brentius*, *Beza*, *Gualther*, *Zanchius*, Bishop *Hooper*, Bishop *Farrer*, Mr. *Rogers*, Bishop *Jewell*, Bishop *Pilkinton*, Dr. *Humphry*, Dr. *Reynolds*, and others.

The

The Signe of the Croſſe alſo is notoriouſly knowne to be abuſed to Superſtition and Idolatry by the Papiſts; for both *Stapleton*, and *Bellarmine*, doe make it the ſpeciall badge of their Idolatrous Religion, and profeſſe that it is one of the Images to which they give Religious Adoration, yea, they teach, that it is to be worſhipped but they doe no where more abuſe it to Idolatry, than in the Sacrament, for in Baptiſme they hold that the water hath no ſpirituall vertue till it be ſanctified by it, they marke the childe with it as a meanes to drive away the devill, they hold that none can be rightly Baptized, nor have his perfect Chriſtendome without it; and this hath cauſed many of our chiefe Divines to condemne the uſe of it in Baptiſme, as *Beza*, *Zanchius*, *Polanus*, *Napier*, Dr. *Pulke*, Dr. *Reynolds*, *Thomas Rogers*, and others.

The geſture alſo of kneeling in the very act of receiving the Bread and Wine in the Lords Supper is notoriouſly knowne to have been of old, and ſtill to be abuſed unto Idolatry by the Papiſts; for it grew firſt from the perſwaſion of the Reall preſence.

And for this cauſe alſo have our Learned Divines, condemned that geſture, as namely, *Calvin*, *Peter Martyr*, Biſhop *Hooper*, Mr. *Beza*, and others.

And beſides this, that theſe Ceremonies have beene abuſed to Idolatry, the evill of them is manifeſt in that they are neither needfull nor profitable in the Church, neither unto edification, nor unto the more comely and orderly performanee of the duties of Gods Service, and this may appeare, both by the experience of many yeares, whereby it is found, as Mr. *Bucer* alſo obſerved in his time, that there hath been farre leſſe growth of Knowledge and pietie in thoſe Congregations, where they have beene moſt preciſely obſerved, yea though they enjoyed a Miniſtry of greater learning and gifts, then in thoſe where they have beene wholely left, and eſpecially by this, that neither Chriſt nor his Apoſtles, who doubtleſſe did performe every thing in their Miniſtry in that manner that was moſt decent and fit for edification, did uſe them.

And it cannot but grieve many of the godly to ſee theſe things brought into the Service of Chriſt, which have beene ſo defiled by Antichriſt: and of this judgement, is both *Calvin* and *Bucer*, yea many of our owne Biſhops, and that of late daves. as Dr. *Whitegift* late Archbiſhop of *Canterbury*, Dr *Chaderton* Biſhop of *Lincolne*, and Dr. *Vaughan* Biſhop of *London*, and others in Eccleſiaſticall dignity, doe profeſſe that the Church might well be without them, and that they could wiſh they were taken away, and have ſpoken

very

very baſely of them, and in their owne Congregations have beene accuſtomed oft times to omit the uſe of them; by all which they have evidently declared, that they doe not in their conſcience thinke them fit or profitable to edifie the Church by the more decent or orderly performance of the Service of God. Furthermore, beſides the commanding the uſe of theſe Ceremonies which you ſee are ſo needleſſe and offenſive, the Booke of *Common Prayer* containeth in it ſundry things that are contrary to the Word of God.

The *Booke of Common Prayer* containeth in it, ſundry things (beſides thoſe handled in the Abridgement) that are contrary to the Word of God. For,

1. It appointeth a Leiturgie, which in the whole matter and forme thereof, is too like unto the Maſſe-booke.

2. It appointeth a Leiturgie which by the length thereof, doth in many Congregations oft times neceſſarily ſhut out Preaching, *viz.* When Baptiſme, the Communion, Marrying, Churching, and Buriall concurre all together (as oft times they doe) in great Congregations.

3. It approveth of a Miniſtery as lawfull, which wanteth ability to Preach.

4. It containeth in it ſundry Popiſh errors of ſuch things (at leaſt) as tend ſtrongly to the maintenance of Popiſh Superſtition. As, 1. The Miniſter of the Goſpell is throughout the Booke called Prieſt.

The name Prieſt.

2. It commandeth the obſervation of many Holidayes, and requireth the Miniſter to bid them, and preferreth them (in ſome ſort) before the Lords day, For the ordinary Leſſons appointed in the Calendar for the Lords Day, muſt give place to the proper Leſſons of that Holy-day that falls on the Lords Day, and *Athanaſius* Creed is appointed to be read only upon certaine Holi-dayes.

Holidayes.

3. It appointeth Saints Eves to be kept as Faſting-dayes, and commandeth the Miniſter to bid them ſo.

4. It appointeth the time of Lent to be kept as a Religious Faſt, and perverteth both the Example of Chriſts Faſt, and ſundry other places of Scripture to the juſtifying thereof. It preſcribeth a ſpeciall ſervice for the firſt day of Lent, and appointeth the Commination, and other ſpeciall Prayers and Exhortations tending to Repentance, to be read upon that day onely, and it affirmeth that *It was a godly Diſcipline in the Primative Church, (the reſtoring whereof is much to be wiſhed) that notorious ſinners at the beginning of Lent were put to open Penance.*

Lent.

5. The

5. The weeke before Easter, onely of all the weekes in the yeare, hath prescript Service appointed with Epistles and Gospels for every day, as solemne as the Holy-dayes are wont to have. *Weeke before Easter.*

6. The Fryday before Easter is called Good Friday, and hath three speciall Collects appointed for it, as hath no one day of the yeare besides. *Good Fryday.*

7. It commandeth that every Parishioner shall receive the Communion at Easter. *Receiving the Communion at Easter.*

8. It appointeth the Congregation to pray that God would give them that, which their prayers dare not presume to aske. *Diffidence in Prayer.*

9. The Catechisme (in delivering the number of the Sacraments) saith, there are two onely, as generally necessary to salvation. *Number of the Sacraments.*

10. The Minister (as if Baptisme were of absolute necessity) is allowed not onely to Baptise in private, but to use the words of Institution, and the element, though hee have not so much time as to say the Lords Prayer. *Necessitie of baptisme.*

11. The Minister is allowed and directed to administer the Communion to one sicke of the Plague, though there be not one more to communicate with him. *Private communion.*

12. Interrogatories in Baptisme are ministred unto Infants (as if repentance and Faith were requisite in them, before they may be Baptized) and it is said in the Catechisme. *That infants performe faith and repentance by their Sureties, who promise and vow them in their names.* *Interrogatories in Baptisme.*

13. Every child baptized (as if outward Baptisme did conferre grace to all that receive it) is said to be regenerate; and in the Catechisme, it is said, that we are by Baptisme made the children of grace, and (in the Rubricke immediatly before Catechisme) that it is certaine by Gods Word, that children being baptized have all things necessary for their salvation, and be undoubtedly saved. *Baptisme conferring of grace to all that receive it.*

14. The Minister is appointed to command that children be brought to the Bishop to be confirmed, yea none may be admitted to the Communion till he have beene confirmed. In confirmation children are said *to be certified (by the signe of the imposition of the Bishops hands) of Gods favour and gracious goodnesse towards them. And confirmation is said to be ministred to them that are baptized, that by imposition of hands and Prayer, they may receive strength and defence against all tentations to sinne, and the assaults of the world and the devill.* Yea, confirmation is dignified above Christs Sacraments, in that none may administer it but a Bishop. And it is said to be administred after the example of the holy Apostles, and warrant thereby. *Confirmation.*

Matrimony. 15. It saith, that Matrimony, *doth signifie unto us the Mysticall union betwixt Christ and his Church, and that God did consecrate the state of Matrimony to such an excellent mystery, that in it is signified and represented the spirituall marriage and unitie betweene Christ and his Church.* And the Ring in Matrimonie is appointed to be laid on the Booke, and the Priest to take it, and deliver it to the man, and to teach him to say thus. *With this Ring I thee wed,* &c. And the Priest is appointed in his Prayer unto God to say, *that the Ring is a token and a pledge of the Covenant and vow made in marriage.*

Absolution. 16. The Priest is appointed to absolve every sicke person (that findeth his conscience troubled with any weighty sinne, and maketh speciall confession of it) in this forme, *by Christs authoritie committed to me, I absolve thee from all thy sinnes, in the name of the Father,* &c.

And in another place the people are appointed to come to the Minister, to receive the benefit of Absolution.

Buriall. 17. Buriall is made a ministeriall duty, and a prescript Leiturgie is appointed for it to be said at the grave, and we are appointed to pray thus *that God would hasten his Kingdome, that we with this our brother, & all other departed in the true faith of thy holy name, may have our perfit consummation and blisse, both in body and soule.*

Churching of women. 18. Churching of Women is commanded and made a Ministeriall duty, and a prescript Leiturgy appointed for it, and the woman is appointed to kneele neere to the place where the Table stands, and the Priest to stand by her, when he Churcheth her, and that he must offer her accustomed offerings.

Offering dayes and Offertory. 19. Both in that place and elsewhere in the booke, offering dayes and an Offertory are allowed.

Universall grace. 20. In the Catechisme it is said, *that the Sonne of God hath redeemed all mankinde,* taking that phrase in a larger sense than for all the elect, as is evident by the words immediatly going before, and following after.

21. It appointeth sundry things that tend directly to the profanation of the holy Sacraments, either by prostituting them to unworthy persons, or administring them unreverently. For,

Profanation of the Sacraments. 1. All Priests and Deacons in Collegiat Churches, are commanded to receive the Communion, every Sunday at least.

2 Every communicant may chuse whether he will give notice of his purpose to receive, till after the beginning of morning Prayer on the same day that he is to communicate.

Manifest untruths. 3. All new married persons must receive the Communion the same day they are married.

4. Privat

4. Private Baptiſme in ſome caſes is allowed to be adminiſtred without any Prayer, Doctrine, or Exhortation.

5 It avoucheth ſundry, manifeſt, and apparant untruths. *Manifeſt untruths.*

As 1. *That in the Calendar (ſo much as may be) the reading of the Scripture is ſo ſet forth, that all things might be done in order without breaking one piece from another.*

2. *That nothing* (by this Booke) *is ordained to be read, but the very pure Word of God, the holy Scripture, or that which is evidently grounded upon the ſame.*

3. *That this booke is ſo plaine and perfit, as that the Curates ſhall neede no other bookes for their publike ſervice, but this booke and the Bible,* and yet it injoynes him to read Homilies.

4. That all our Ceremonies pertaine to edification, and are apt to ſtirre up the dull minde of man, to the remembrance of his duty to God, by ſome notable and ſpeciall ſignification.

5. It calleth certaine Chapters of *Eſay, Ieremy, Ioel,* and the *Acts, Epiſtles.*

6. It appoints us to ſay every day from Chriſtmas day, to New-yeares day in a Collect, that *Chriſt was borne this day,* and upon whit-ſunday, Munday and Tueſday, *God which on this day haſt taught,* &c.

7. It affirmeth that *Michael* (mentioned, *Rev.* 12.) is a created Angell.

8. It peremptorily affirmeth ſundry things that (if they be not manifeſtly falſe) are doubtfull. *Doubtfull matters.* As,

1. That the Infants whom Herod murthered, were Innocents, and Gods witneſſes; and that they confeſſed his praiſe by dying.

2. That there are Archangells.

3. That every one that is buried is a brother, *That God hath taken to himſelfe his ſoule, that we commit his body to the ground, in ſure and certaine hope of Reſurrection to eternall life.*

4. It appointeth ſundry things that bring great diſorder and confuſion unto the worſhip of God. *Diſorder and confuſion.* As

1. That the people ſhould ſay after the Miniſter, whole ſentences of prayer and Scripture; yea the Miniſter one part of the prayer, and the people another. And in ſundry parts of the Letany, the people make the prayer, and the Miniſter onely directs them what to pray for.

2. That the Miniſter is appointed to ſay ſome prayers kneeling, ſome ſtanding; ſome in one part of the Church, ſome in another.

3. That one of the people is allowed, to make the generall confeſſion of ſinnes at the Communion in the name of the whole Congregation.

4. That at ſome one meeting of the Aſſembly the Lords Prayer is to be repeated eight ſeverall times, and *Gloria Patri* twelve times.

5 That the holy Scriptures are ſo mangled into ſhreds and pieces, in the Epiſtles and Goſpels.

6. That the words of the Inſtitution are to be pronounced and repeated to every ſeverall Communicant.

7. That the Churchwardens are appointed to goe about on Communion-dayes to gather the Devotion of the people in the midſt of Divine Service.

Abſurdities. 8. It containes ſundry things that are ridiculous and abſurd, and ſuch as no reaſonable ſence can be made of; for

1. It commands the reading of ſuch Homilies as ſhall hereafter be ſet forth by publique authority.

2. It commands every pariſhioner to communicate at Eaſter, and alſo to receive the Sacraments and other Rites.

3. It miniſtreth Interrogatories to Infants, which their Godfathers anſwer unto, and ſaith, that Infants performe faith and repentance by their Godfathers.

4. It appointeth (in ſome caſes) Baptiſme to be adminiſtred conditionally in this forme, *If thou be not Baptiſed already, I Baptiſe thee, in the name of the Father, &c.*

5. It requireth that every husband be taught by the Prieſt to ſay to his wife, (in the ſolemnization of wedlocke) *With my body I thee worſhip.*

Contradictions. 10. It containes in it ſundry evident contradictions. for

1. In the ſecond Article of the Rubricke after the Communion, the Miniſter is forbidden to celebrate the Communion, except there be a great number to communicate with him; and in the third Article of the ſame Rubricke, hee is allowed to celebrate it, if there be but three to communicate with him.

2. In one place it is ſaid, that it is thought good to follow the cuſtome of the old Church (in miniſtring Baptiſme, but twiſe a yeare) ſo neere as conveniently may be, and yet elſewhere, it allowes Baptiſme to be adminiſtred not only every day of the yeare in publike, but alſo every houre, either of day or night in private.

3. In the Catechiſme, it is ſaid there are but two Sacraments, and in another place, the booke giveth to confirmation whatſoever (by the definition of a Sacrament ſet down in the Catechiſme) belongs to the nature and eſſence of a Sacrament.

4. In one place it is ſaid, that children ſhould be brought to the Biſhop to be confirmed, ſo ſoone as they can ſay the Lords Prayer, the Creed, and the ten Commandements. In another it ſaith, that

our

our custome is agreeable to the usage of the Church in times past, wherby it was ordayned, that Confirmation should be ministred to them that are of perfit age.

The 35. Article of Religion touching the two Tomes of Homilies, is not to be allowed, nor acknowledged to be agreeable to the word of *God*. For,

Reading of Homilies.

1. By it the reading of Homilies in the Congregation, is approved to be a Ministeriall duty, and so an unpreaching Ministery allowed of,

2. The Bookes of Homilies containe sundry things that are evidently false and untrue. As

Manifest untruths.

1. That the Apocryphal Bookes are every where called *holy Scripture*. And (two onely places being alleadged, both which are taken out of *Toby* and *Ecclesiasticus*, that tend dangerously to the justifying of the merit of Almsdeeds) it is said, *the Holy Ghost speaketh so in the Scriptures*. *Tom. 2. pag. 305.*

2. That the place of the Psalmist, *Psal. 51. 5.* is thus alleadged, wherfore he saith, *Marke and behold, I was conceived in sinnes*: he saith not *sinne*, but in the plurall number *sinnes*. *Tom. 1. pag. 18.*

3. That it is said, our Saviour did Sweare so oft as he said *verily, verily*. *Tome 1. pag. 51. and 87.*

4. Where it is said, that plurality of Wives was by a speciall Prerogative suffered to the Fathers of the old Testament, that they might have many Children, because every one of them hoped, and begged oftentimes of *God* in their prayers, the blessed seed might come and be borne of his stock and kindred. *Tome 2. pa. p. 303.*

Doubtfull points and of dangerous construction.

5. In them are affirmed (and that as by way of Doctrin publiquely taught in the Church) sundry things that are doubtfull, and of dangerous construction; As,

1. When it is said, That though manslaughter was committed before, yet was not the world destroyed for that: but for whordome all the world (few only excepted) was overflowed with water. *Tome 1. pa. 22.*

2. When the fact of *Ambrose* in Excommunicating *Theodosius* is justified. *Tome 2. pag. 22.*

3. When it is said, by keeping your Churches in good repaire, ye shall not only please *God*, and deserve his manifold blessings: but also deserve the good report of all godly people. *Tom. 2. p. 160.*

4. When it is said, that all *Adams* posterity by his fall were become plain reprobates and cast-awayes, being perpetually damned, to the everlasting paines of hell fire. *Tome 2. pa. 365.*

5. When it is said, that it is not to be born with, but a great shame for an honest man to beat his Maid-servant, though she be a bond servant. *Tome 2. pp. 483.*

The 36 Article of Religion. Touching the Booke of Consecration of Archbishops and Bishops, and of ordering Priests and Deacons, it is not to be allowed, nor acknowledged, to be agreeable to the Word of God, For

Few have seene the Book Defects.

1. Not one Minister of forty, doth know what that booke containeth, nor how to come to the sight of it.

2. It doth not (whereas that Article saith it doth) containe all things that are necessary, but omitteth sundry things which (by the Ordinance of God) ought to be observed in the Ordination of Ministers. For

1. The examination of the life and learning of the Deacon and Priest, is committed onely to the Arch-deacon.

2 The voices and consent of the people, over whom the Minister is to be set, is not (by this Book) required to his election and calling.

3. The Ordination of the Deacon by imposition of hands, is permitted to one man, viz. the Bishop.

4. The Priest receiveth in his Ordination no authority to governe the flocke and exercise the Discipline of Christ, but onely to Preach the Word, and administer the Sacraments.

5. Some manifest untruths are avouched in it, (whereas the Article saith, it hath in it nothing that is of it selfe ungodly.) As

Manifest untruths.

1. When it is said, that it is evident to all men diligently reading the holy Scriptures, and ancient Writers, that from the Apostles times, there have beene these Orders of Ministers in Christs Church, viz. Bishops, Priests, and Deacons.

2 Where it is said, that this Realme hath received the Discipline of Christ, as the Lord hath commanded; whereas God hath commanded there should be governing Elders to exercise the discipline of Christ in each Congregation, which our Realme hath not as yet received.

3. Where it is said, that God did inspire the holy Apostles to choose S. *Steven* into the Order of Deacons which is mentioned in this Booke, and that the Deacons, then to be ordered, are called to the like Office and administration that *Steven* was called unto.

Scripture perverted.

4. Some places of holy Scripture are perverted in it. As

1. When *Acts* 6.17. is applied to warrant the Ordination of our Deacons.

2. When the Bishop is appointed, in the ordering of a Priest, and the Archbishop in the Consecrating of a Bishop, to use these words, *Receive the holy Ghost*, as our Saviour did at the sending forth of his Apostles.

Popish errors and superstitions.

3. It containeth sundry Popish errors and Superstitions, (whereas the Article saith, it hath in it nothing, that of it selfe is Superstitious. As

1. That

1. That it alloweth and eſtabliſheth the Offices of Archdeacons and *Archbiſhops*.

2. That *Deacons*, *Prieſts*, *Biſhops*, and Archbyſhops are made ſeverall Orders, and degrees of Miniſtery.

3. That the Miniſter of the Goſpell is uſually called Prieſt.

4. That it ordaineth an Office of Deaconſhip with charge to read Homilies, preach the Word, and adminiſter Baptiſme.

5. That the Lords Supper is dignified above Baptiſme, and confirmation above both, when the Deacon is permitted to baptiſe, and not to adminiſter the Lords Supper, the Prieſt to Miniſter both Baptiſme and the Lords Supper, the Biſhop only to confirme.

6. That private and ſecret prayer is preferred before publike, and that in a publicke place and action. For the Congregation is deſired (even in the midſt of the ſolemne action in Ordination of a Prieſt) ſecretly in their prayers to make humble Supplications to God for the foreſaid things. For the which Prayers there ſhall be a certaine ſpace kept in ſilence: that done, the Biſhop is appointed to pray againe.

7. Sundry things in it are abſurdly ſpoken and directly againſt that which is done and practiſed (and to ſpeake ſo ſpecially in ſo holy and ſolemne an action is a wicked thing.) As *Abſurdities.*

1. When in the Ordination of a Deacon, it is ſaid, *Take thou authority to preach, if thou ſhalt be called thereunto.*

2. When both in the Ordination of the Deacon & of the Prieſt, the B. requireth the Congregation to deliver whether they can ſay ought againſt the party to be ordained, whereas it is wel known, that the Biſhop uſeth ſeldome or never to give orders in a publike Congregation; and if hee doth at any time, it is in ſuch an one, where the people is altogether unacquainted with the converſation of them that are to be ordained.

3. When the Prieſt is asked whether he will give his faithfull diligence alwayes to miniſter the Doctrine and Sacraments, and Diſcipline of Chriſt, as the Lord hath commanded, whereas it is well known that no Miniſter is allowed to exerciſe the diſcipline of Chriſt, as the Lord hath commanded.

And theſe faults there are in that Booke of Ordination which is of the laſt Edition and moſt reformed. In the former Edition (which ſeemes by the words of the 36. Article to be, that we are required to ſubſcribe unto, and which it may be, ſome of the Biſhops doe ſtill uſe) there are other corruptions, As

1. That the Cope, Albe, Surplice, Tunicle, and Paſtorall Staffe, are appointed to be uſed in Ordination and conſecration.

2. That the Oath of Supremacy is thus concluded. *So helpe mee God and all Saints, and the holy Evangeliſts.*

Soli Deo gloria. FINIS.